

THE ASSYRIAN CHRISTIANS.

REPORT OF A JOURNEY,

UNDERTAKEN BY DESIRE OF

HIS GRACE THE ARCHBISHOP OF CANTERBURY

AND

HIS GRACE THE ARCHBISHOP OF YORK,

TO THE

Christians in Koordistan and Oroomiah.

BY THE

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THE ASSYRIAN CHRISTIANS.

ON the 18th of May, 1876, we disembarked at ALEXANDRETTA (or Iskanderoon, $36^{\circ} 35' N.$, by $36^{\circ} 8' E.$) from the steamer which seemed the last thread connecting us with Europe, and turning our faces eastward, with our tents and baggage on a caravan of horses in front of us, we felt that we had entered in good earnest upon our grave undertaking. Our first stage was to Aleppo, where we knew that we should receive wise counsels from the British Consul for our future course, and should be able to complete anything wanting in our equipment, and should take leave of civilization for many a day.

Our way led us past several of the ruined cities which abound in this part of Syria, some of them in a wonderful state of perfectness, well worth an exploring expedition.

The fourth day brought us to ALEPPO, where we received every kindness from the Consul, Mr. Skeene. Here we provided ourselves with money for the greater part of our journey, sent back part of our outfit as superfluous, purchased other things indispensable, hired a cook-servant and horses for the journey, and equipped ourselves for our long tour in the little-visited regions which lay before us.

The following are some statistics of Aleppo given us by the Consul :—

POPULATION, 1876 A.D.—Mussulmans, 83,500 ; Christians, 29,900 ; Jews, 6,600 ; total, 120,000.

CHRISTIANS.—Roman Catholics, 850 ; Orthodox Greeks, 1,640 ; Greek Catholics, 9,730 ; Old Armenians, 3,460 ;

Armenian Catholics, 5,400 ; Armenian Protestants, 80 ; Maronites, 4,200 ; Jacobite Syrians, 40 ; Syrian Catholics, 4,500 ; total, 29,900.

Six Churches (three of them in one court), viz., Greek Orthodox, Greek Catholic, Maronite, Old Armenian, Armenian Catholic, and Syrian Catholic. The few families of Jacobites have no church and no Priest.

The next town where we made any stay was URFA, situated on the last spur of the mountains where they descend into the north-west skirts of the great plain which extends, with breaks and under various names, east and south through Mesopotamia. Nimroud and Abraham are the heroes of the popular legends, and give their names to the great natural features. Urfa is a fine walled town, with the shell of a fine mediæval castle and many interesting antiquarian remains.

POPULATION, 1876 A.D.—Mussulmans, 15,400 ; Christians, 13,500 ; Jews, 310 ; total, 29,210.

CHRISTIAN.—Old Armenians, 11,600 ; Jacobite Syrians, 1,520 ; Armenian Protestants, 380 ; total, 13,500.*

We visited the Armenian Bishop, Gregorius. He has been consecrated Bishop for some years, but has not been acknowledged by the Porte. An elder Bishop was with him. We presented to them the Archbishop's circular-letter, and explained that there was a strong feeling of interest and sympathy in the English Church towards the ancient Eastern Churches ; a desire to know them, and be known by them, better. A conversation ensued on the state of education and religion in the Armenian Church. I gathered that there was a desire for education and for ecclesiastical reforms, and that some progress in this direction was being made, chiefly through the pressure of the more intelligent laity upon the Bishops and Clergy. The chief difficulty was the use of a dead language, the ancient Armenian, in the services of the church and in the schools. I was told that out of the whole Armenian population of Urfa (stated to be between 10 and 11,000), perhaps 120 or 130 can read and

* Mr. Skeene's figures. I learnt on the spot that there is a small Armenian Catholic body twenty years old, and a few Chaldean (Papal Nestorian) families ; and that the Protestants have no place of worship.

write. The Bishop kindly took me over the schools, six in number. One, a good stone, vaulted building, with a row of pillars down the centre, has been recently built and opened. Another, a smaller school-room, has been recently built and opened for teaching Turkish. Examined two of the schools. In the larger there were sixty children present. The children come at about six years old, and leave at ten, eleven, and twelve. There were one teacher and one assistant to the sixty children, neither of them specially trained. A great part of the education consists in teaching the Psalter by rote in the Old Armenian, and then the translation of it in the new. I found a class of ten or twelve learning a manual of religion, in question and answer, which they are taught twice a week for an hour each time. The church is a large and fairly handsome building, erected in 1846. In reply to the Archbishop's letter, the Armenian Bishops expressed verbally their thanks and good wishes for the Archbishop and the Church of England.

In the absence of the Jacobite Bishop, I visited the Priest in charge, and presented to him the Archbishop's circular letter. He gave me the impression of being an intelligent, gentlemanlike person, and received us with great cordiality. He estimated the number of his people at 300 to 400 families (1,500 to 2,000 souls). They have only one school containing about 100 children, the eldest of them about twelve years old, and only one teacher. The children learn the Lord's Prayer, the Creed, and the Psalter by rote in old Syriac, and at about eleven or twelve years of age (if they continue in school so long), the meaning of them is explained in Turkish. The church is quite modern, fairly handsome, with pointed arch vaulting, and architectural ornament in pillars and doors. It possesses some interesting ancient *instrumenta*: two books of the Gospels for altar use, one folio, the other quarto, both with silver covers of ancient Byzantine character; the folio MS. is quite modern, written in double columns, one column ancient Syriac, the other a translation into Arabic language, written in Syriac characters. The quarto MS. was dated about the middle of the fifteenth century. Among the altar plate were five or six chalices, two with porcelain cups, set in the usual

silver stand, one enamelled. A double-headed bishop's staff and a crook of usual form ; several hand crosses, one jewelled ; censers, &c. ; sets of vestments ; a patriarch's veil embroidered, another with plates and bosses of silver.

I had a conversation with the teacher of the Armenian Protestant body ; he is an agent of the American Mission at Aintab, an intelligent person, partly educated in Germany. I gathered from him, and others who came with him, that the eyes of the reforming party in the Armenian Church are directed towards the Church of England, and that they would gladly receive help and direction from that quarter. The thoughts of my interlocutors, however, took the shape of a Church of England schism from the Armenian Church, and I explained to them that the Armenian Church would have our best wishes in any endeavours to reform itself and educate its people ; but that we should think it wrong to lend ourselves to any proselytism from the Armenian Church.

The next town on our route, SUAREK, contains about 3,500* families, of whom—

Mussulman, 2,500.	Armenian, 300 families.
Christian, 500.	Jacobite, 35
	Protestant, 35
	Jews, 10

The Armenians have one school containing about seventy boys and girls.

The Protestants have one school containing about forty boys and girls.

A Mr. Nutting (one of the American Missionaries) has a house here in which the schools are held, and religious services performed.

Ten Armenian families describe themselves as "Church of England." A clergyman from Diarbekir occasionally visits them.

One hundred and fifty heads of households lately signed and sealed a letter to a Mr. Philips, "a clergyman of Jerusalem," asking to have a clergyman of the Church of

* Totals do not agree.

England settled at Suarek, but they say they have received no reply. I promised to try to ascertain the fate of their letter, and to obtain some answer to it. I was told by two of the Protestant body who paid me a visit, that "all the old Armenians here were crying for help from England."

On the banks of the Euphrates, about twelve hours from Suarek, is the mountain district of Gerger Dag, containing about sixty villages of Syrian Jacobites. Other villages of the same people are to be found on the Euphrates, between Malalyah and Samosata. The Jacobites are probably the most ignorant of all the bodies of Eastern Christians, and greatly need the help for the foundation of schools which their Patriarch lately sought for them in England.

June 9th, reached DIARBEKIR, an imposing town with a lofty wall and towers of black basalt, inhabited by 25,000 persons. More than half the population is Christian, mostly of the poorer classes, but with some merchants, &c., among them. An English merchant and his family have also lately settled here. The population is divided as follows:—

Old Armenian families, 1,500, 2 churches, 3 schools, 15 Priests.

Armenian Catholics, 200. These are divided into two equal bodies, one retaining its old customs, the other conforming to those of Rome. They have 1 school, 5 Priests.

Jacobites, 250. 1 school, 3 or 4 priests. Catholic Syrian families, 30. 1 church, 1 school, 1 Priest. Orthodox Greek families, 50. 1 church, 1 school, 1 Archbishop, 2 Priests. Greek Roman Catholic families, 5. 1 Priest. Chaldean families (*i.e.*, Papal Nestorians), 200. 1 church, 1 school, 1 Archbishop, and 4 Priests. Armenian Protestant families, 900, Syrian Protestant families, 100. 1 church, 3 schools, (2 boys', 1 girls'—130), 1 Minister, and 1 Assistant Minister. Jews, 50.

There is residing here a Church of England clergyman, Mr. Garabet, ordained by Bishop Gobat, who has about ten persons worshipping in a room in his house. In paying our respects to the Pasha, we met there the Chaldean Arch-

bishop, and had a short conversation with him, whose tenor did not encourage us to pay him a formal visit.

There are also Latin Missionaries, 2 Priests, 1 Deacon, who are Spanish capuchins.

Total of Christians, 12,185 persons.

„ Jews 250 „

12,435 „

The position of the joint body of Armenian and Syrian Protestants here is remarkable, and is an illustration of a wide-spread condition of religious feeling. The Protestant body was originally gathered together by the American Missionaries; Mr. Boiajan, an Armenian gentleman of considerable intelligence and good education, was its minister. After a while he and many of his congregation became dissatisfied with the American connection; they subscribed and erected a new church for themselves; and many of them were anxious to introduce the English Prayer-Book, or some slight modification of it, as their form of worship; others, however, were not prepared for this step, and it was not eventually taken. Many of this congregation feel the irregularity of their status. They would gladly be members of a reformed Armenian Church; but they feel that to go back to the Armenian Church as it is, would, in some respects, be a backward step in their religious life, while probably the Church would not receive them back without concessions to which they cannot submit. On the other hand they repudiate much of the teaching and discipline of the modern American Missionaries. This body of Protestants looks with strong sympathy to the Church of England.

There are many interesting ecclesiastical antiquities in this ancient and once famous city. Especially two of the churches, S.S. Cosmas and Damian (which contains their tombs) and St. James (?), are of very ancient date, and retain remains of sculpture of fine early classical character.

At Diarbekir it became necessary to determine our further route. It was too late in the season for Europeans to travel with safety in the plains to the south-east, and to spend some time in Mosul. Some of our party had already

been attacked with, and were suffering from, the fever of the country. On consultation with a European doctor, and with experienced and trustworthy friends at Diarbekir, it was decided that it was our duty to abandon the journey to Mosul and to take the direct road to Kochanes the central object of our journey. The only object in going to Mosul was to study the Chaldean portion of the Nestorian people, who live chiefly between the mountains and Mosul. But Dr. Badger and Mr. Fletcher, when sent out by Archbishop Howley thirty years ago, had very thoroughly explored that part of the country, and Dr. Badger had published a full account of it, and of the Chaldeans in his "Nestorians and their Rituals." It did not seem worth while even to go down to Mardeen, which would have occupied a week, since the Jacobite Patriarch was absent in India. In three days we reached the foot of the hills, and as soon as we began to ascend, the pure air and fresh breeze began to invigorate our invalids and restore them to health.

At the little town of SEERT there are a number of Nestorians, but they have accepted the Roman alliance. They are under the government of a Metropolitan Bishop (Mattran Patros—Archbishop Peter), who lives in a monastery at a few hours' distance from the town, but was absent at the time of our visit.

On the 21st of June we reached BITLIS, a town of about 25,000 persons, of whom over 23,000 are Mussulmans, and near 2,000 Christians. Old Armenians, 1,700, 4 churches, 6 schools, 12 Priests. Jacobites, 1,300. American Protestants, 300, 2 schools (50 scholars), 1 Minister and 1 assistant. There were a little time since 100 persons Armenian Catholics, but all except one family have returned to their own Church.

There were two American Missionaries stationed here, but one left on the day of our arrival to strengthen the Mission at Wan.

I received a visit from the principal Priest, the Armenian Bishop's Vicar, to whom I communicated the contents of the Archbishop's circular letter. He expressed much gratification, and paid compliments to the English Church. From

* There is also a large Armenian monastery outside the town.

another Priest who subsequently visited me, I gathered that there was no preaching in the Armenian Church here. "The Sunday morning service is three hours' long; the people would not stay for a sermon after that."

"Is there any catechising of the children?"

"No."

"Then how do the people learn anything about their religion?"

"Those who can read pick up a little knowledge of it, and those who cannot, do not."

Another journey through the mountain valleys and round the shore of Lake WAN, brought us in four days to Wan, a town of 14,000 or 15,000 people, of whom about 2,000 are Armenians, with a few Koords, and still fewer Nestorians. The Armenians live chiefly in "the Gardens," a suburb stretching from the city wall up to the mountains on the south-east, and have two churches there. The Americans have here three Missionaries and their families. They have only a handful of avowed proselytes, but they claim, and no doubt correctly, to have exercised a considerable indirect influence on the Armenians, by showing them the example of a school on the European model, and so causing an improvement in the Armenian schools, and by promoting a spirit of religious inquiry by their preaching.

At length on the 7th July we arrived at KOCHANES.

The Nestorian nation has been divided religiously into two sections ever since the middle of the 16th century. For a hundred years before that date it had been the law and custom that the Nestorian Patriarch should be chosen out of the nearest relatives of the last holder of the see, but in 1552, on the decease of the Patriarch of the day, some of the Bishops assembled at Mosul, set aside the claims of the late Patriarch's nephew, the Patriarch-designate, and elected another, Sulâka, to the ancient seat. The mountain Nestorians and the Nestorians of Oroomiah, making together two-thirds of the whole people, adhered to the regular succession; and a schism ensued, which has continued ever since. The one section recognises Mar Yussuf, of Alkôsh, as its Patriarch. It has for nearly a hundred years submitted more or less uneasily to the influence of Rome; it consists at

present of the Nestorians who inhabit, and border upon, the plain about Mosul, with outlying bodies at Diarbekir, Seert, the plain of Salmast, and a very few adherents in the plain of Oroomiah. The other section, the mountaineers and the men of Oroomiah, recognise Mar Shimoon, the 12th of that name, as their Patriarch, and adhere tenaciously to the doctrines, discipline, and customs of their ancestors. The former are distinguished as Chaldeans, the latter as Nestorians.

These Nestorians again are in two distinct sections: the tribes who inhabit the highest and wildest mountains of the Koordistan system, who are under Turkish rule, and the people who live in the plain of Oroomiah, who are under Persian rule. The two sections of the people differ much in appearance and character; they agree on religious points, and in strong attachment to the religion for which they have suffered so many ages of persecution. Kochanes is the centre of one section, the city of Oroomiah of the other.

The numbers are estimated (by the American Missionaries) at—

Mountaineers	56,000	
Oroomians	25,000	
	<hr/>	81,000
Chaldeans.		36,000
		<hr/>
		117,000

We arrived at Kochanes on Friday evening, July 7th, and were received with all honour and kindness. On the following day I had a formal interview with the Patriarch, and presented the Archbishop's letter and stated the object of my visit, viz:—

1. To convey verbally, as well as by letter, the assurance of the sympathy of the Archbishop of Canterbury with the Patriarch of the East and the ancient Church over which he presides.

2. In reply to the request for aid from the Church of England, to ask for the suggestion of some definite plan for improving and extending the education of the people, in which the Archbishop might be able to ask the assistance of English Churchmen.

1. The Patriarch expressed strongly his joy and gratitude at receiving these assurances of the sympathy and interest of the Archbishop and the Church of England, to which he and his people have so long looked for aid, and bade me at once write to the Archbishop to that effect.

2. He proposed to summon a meeting of the chief people, to hear the Archbishop's message and to consult upon such a plan of education as may seem best suited to the circumstances of the people.

I was taken by surprise by the great and universal excitement which the arrival of an English clergyman bearing a letter and messages from the Archbishop caused among this people.

The Patriarch's invitations were sent out to all parts of the mountain country, and of Persia, inhabited by the Nestorians, and from all parts they flocked to Kochanes in great numbers. They estimated that about a thousand of the chiefs of the people had obeyed the Patriarch's summons: all the Bishops but two, scores of Priests, and hundreds of maleks and chief men of the various tribes. I feared that the object and limits of my mission might have been misunderstood, and took pains to explain them; but I found that while they quite understood the limited character of the direct aid which it was proposed to give them, they calculated upon the larger indirect results which were sure to follow. They are conscious of their national backwardness in civilisation, and desirous of improvement, and recognize an improved and enlarged system of education as one of the first steps in this improvement, and sincerely rejoice at the offer of the Archbishop to help them in this way. But they know that this evidence that England is going to take an active interest in their affairs, and to keep up a regular correspondence with them, will elevate them in the eyes of their Turkish and Koordish neighbours. They know also that the residence of one or two English clergymen among them, will be a protection against much local oppression. In these countries, every European of character and acknowledged position, becomes a kind of irregular Vice-consul. The Romish priests have extended French protection to their converts. The American Missionaries, in Oroomiah, have

exercised a similar protection in favour of their clients, through the English Consuls and Ambassador. It is everywhere acknowledged that this protection from local oppression has been one of the most powerful inducements to the Nestorians to join the Romish and American bodies ; and the Nestorians who adhere to their old Church know that they will obtain similar advantages through the residence of English clergymen among them, who take an interest in their welfare.

This concourse of the principal people of the Nestorian Church, greatly facilitated our study of their character. For a fortnight or more, we were engaged almost all day long in receiving deputations from this tribe and that, from one village and another, or in informal conversations with individuals and groups of them, in our own room, or under the pleasant shade of the grove of fine trees in the church-yard. Several of the people spoke English, so that we had no lack of interpreters, and were able, when it seemed desirable, to check one interpreter by another. It was the mountaineers especially whom we saw here ; there was a large deputation from Oroomiah, but we saw more of the Persian section of the people in a subsequent visit to their own country, and I shall speak of them hereafter. These mountaineers whom we saw, were doubtless the most favourable specimens of their people, and were seen at their best, but we saw enough of the lower class of the people also, in their villages, to enable us to form an opinion of the character and circumstances of the people generally. The impression they produced upon us was a most favourable one. Physically, they are a fine manly race, with good physiognomy, picturesquely dressed, and armed to the teeth ; with frank courteous manners, naturally intelligent, affectionate, with a strong love of their country and their religion. If there is a question whether the Nestorian race is one likely to repay pains bestowed in trying to educate and elevate them, I have no hesitation in saying it is a fine race, which is abundantly worthy of, and which will amply repay, any help which England shall give them.

Among the mountaineers, the present system of education and the machinery for imparting it, are both very defective.

The educational course consists in learning to read in Old Syriac. Then the scholars read and learn by rote the Psalter, read the Gospels and Epistles, always in Old Syriac, and then having read them they go back and learn to translate them into modern Syriac. But probably few children continue long enough under tuition to do more than learn to read and say by rote part of the Psalter.

The educational machinery is of the simplest ; during the winter months the village Priest receives at his own house any children who are sent to him as pupils, and is paid by a present according to the means and liberality of the parents. In Oroomiah the educational course and machinery are different ; they will be spoken of hereafter. The higher education is effected as in the middle ages in Europe ; the students resort to some teacher who has acquired a reputation for learning ; e.g. Rabban Jona is accounted the most learned man of the nation at present ; the Patriarch, several of the Bishops, and others of the people who have attained to some degree of education, have been his pupils.

As to the future educational scheme, the Patriarch was very decided in desiring that Old Syriac, the classical and not the vulgar language of the nation, should continue to be used as its vehicle. They have an extensive and fine literature in Old Syriac, and no literature in the modern vulgar tongue. The difference between the two was represented as not sufficient to present any great difficulty. I asked, "In reading the Psalter, could a person acquainted only with Modern Syriac gather its meaning?" "Often ; there would often be only a few words different." "How many words?" "Perhaps five in a verse of fifteen words." "Please read a verse to the servant there" (having ascertained that he only spoke vulgar Syriac). He read Matthew xxiv. 1, 2, and the servant understood it, except one word. In Oroomiah, however, I found the use of Old Syriac deprecated as a great hindrance to education. Books might perhaps be printed in double columns, Old and Modern Syriac.

All the people with whom I have conversed seem assured that the people will value an improved education, and will send their children in fair numbers and with tolerable regu-

larity to be educated. They seem agreed that the course to adopt is first to establish a central institution where the teachers may be taught and trained, and then to establish schools in the larger villages. There are already a certain number of Nestorians qualified intellectually to aid as school-masters, and only needing some training in the methods of education and school management. In the mountains many of the people are too poor to pay regular school fees, and the schools will need to be considerably subsidized. In Oroomiah the people are more able to pay, the chief men of the villages have been in the habit of contributing towards their maintenance, and the schools in their villages will be more nearly, though far from entirely, self-supporting.

I took pains to gather information on the ecclesiastical affairs of the Nestorian Church, and some notes upon them may be interesting.

The Hierarchy consists of:—

1. Mar Shimoon, Catholicos and Patriarch of the Eastern Regions.

2. Mar* Hnan† Jsu (Mattran), Metropolitan. He has jurisdiction over three Bishops, Mar Johannan, Mar Sor Jsu, and Mar Dinchha, who have not appropriated Sees, but all four exercise their office in the territory of Bishamisdin.

Also the following Bishops:—

Mar Serghes of Jelu, Mar Slewa of Gawar. In Oroomiah three, Mar Goriel, Mar Johannan, and Mar Jonan (and two vacant, Mar Isha and Mar Ouraham); these exercise their office in defined districts, but have no territorial designation. Mar Jsu, Mar Javilah, and Mar Johnan, of Berwer. Mar Yussuf, of Djezerah, who joined the American Missionaries and married, is now disowned by the Nestorian Church. Formerly there were two other Bishops in Djezerah, but their succession has not been filled up. This makes twelve Bishops in the actual exercise of their office.

* The word *Mār*, which so frequently appears, means "Lord;" *Mar Shimoon*, the "Lord Simon;" *Mar Goriel*, the "Lord Gabriel," &c. The word also means "Saint;" *Mar Georges*, is "Saint George;" in the feminine, *Mart Mariam*, is "Saint Mary."

† Some of the proper names are curious, *Hnan Isu* means "Mercy of Jesus;" *Sor Isu*, "Servant of Jesus."

3. There are two Archdeacons, one in Tyari, one in Tehoma. The number of Priests (as collected from the list of parishes, &c., given in an appendix) is 190, but the list may not be quite complete.

4. Since a Priest does not celebrate Holy Communion without the assistance of a Deacon, there must be at least as many Deacons as Priests ; there are probably considerably more.

5. The minor offices of Sub-Deacon (Hupatdiacona) and Reader (Karuyah) are also recognized, but since no one was pointed out to me as a Sub-Deacon or Reader, I imagine that they are practically obsolete.

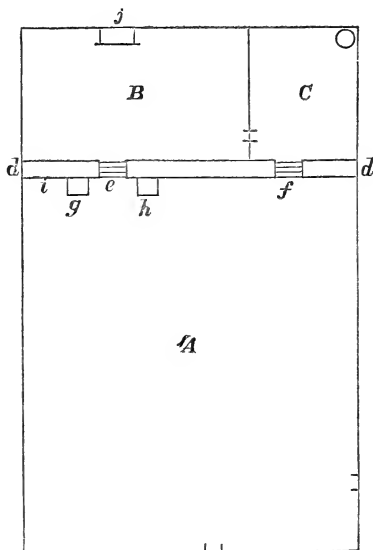
The Patriarch and Bishops are maintained partly by endowments in property, partly by tithes (whose payment is voluntary). Many of the village churches are endowed with a field, or with a vineyard, part of the produce of which is paid to the Priest, and he also receives voluntary offerings. Some of the churches have considerable property which is farmed to a Serder (guardian or warden). The Patriarch nominates the Serder, and receives a present ; the Serder takes charge of the repairs of the church, the cost of divine worship, &c. He of course makes a handsome profit out of his holding ; and it is considered by some a grievance that so small a portion of the profit of the church lands goes to the maintenance of the Priest.

The Deacons have some share in certain customary offerings ; but the ecclesiastical revenues of both Priests and Deacons are quite insufficient for their maintenance ; and they all practice some secular employment also ; the Priests, I think, almost universally agricultural or pastoral employment only.

The offices of Patriarch and Bishop are hereditary, that is to say, the Bishop does not marry, but his successor is nominated out of his own family, usually a nephew. This successor is usually selected at an early age, and is not allowed to eat flesh. [The Bishops neither marry nor eat flesh.] The successor to the present Patriarch is already nominated in the person of Kaiser, a son of Nathan, and cousin of the Patriarch, a boy of about thirteen or fourteen. He is being educated with his cousin Isa by a

private tutor,* but no special deference seems to be paid to him.

The churches are usually arranged as in the accompanying plan. *A* is the nave, which in a few churches is divided into a body and aisle. *B* is the chancel; the arch between the two portions of the church is very narrow, and



a curtain hangs before it during part of the time of the celebration of the Holy Communion. *C* is a part of the building screened off to serve both as baptistery and sacristy. The font is usually narrow and deep, and children are baptized always by immersion, by plunging them feet foremost and overhead into this miniature well. In this part of the

* I examined these two boys, and found that they are intelligent boys and that pains is taken with their education; but they are far behind English boys of the same age.

building is often the oven in which the breads for Holy Communion are baked. They are made, with special leaven preserved for this purpose, in thick round cakes, about two and a half inches broad, and half an inch thick, stamped with a cruciform device. In many of the churches a low wall or screen *dd* runs across the church three or four feet west of the chancel wall. *e* are the steps up to the chancel, *f* the steps to the sacristy, *i* a kind of embrasure in the wall at which the cup is administered in Holy Communion. The altar *j* is seldom elevated more than by a foot pace, and has often a stone step in front for the celebrant. At *k* and *g* are two tables called the Table or Altar of the Prayers and of the Gospel. On the former is placed the Book of Anthems, &c., on the latter the Book of the Gospels, with a cross laid on the cover. A third table sometimes stands at *e*, with a cross laid on a cushion. The building is usually small and usually very dark, having perhaps only one small window in the west gable, and is very scantily furnished.

The offices for daily prayer and Holy Communion have been partly published by Dr. Badger. I may add a few notes as to the external characteristics of the services.

Holy Communion is celebrated on Holy Days at a very early hour, usually before sunrise, even in the height of summer. The service is very long, though (in the mountains) there is very rarely a sermon. The words of the service are accompanied by a considerable amount of ceremonial. A large proportion of the people attend, and actually communicate. In the administration the Sub-Deacon stands at the south side of the chancel arch, concealed behind the curtain, holding the paten, and the Priest distributes the bread, from this side of the arch; the people come up one by one and receive standing; some receive into the mouth, some into the hand; the communicant then goes over to the north side of the chancel arch or to the opening at *i*, where the Deacon administers the cup. The deacon holds the large semi-globular chalice with a napkin, the communicant holds the end of the napkin under his mouth while he drinks, and wipes his mouth with it when he has partaken; boys and girls communicate in one kind (I

think the bread given to the children is sprinkled with a few drops of wine).

At daily prayer all stand, there are no seats in church, even for the clergy, not even a Bishop's seat in his own church ; the officiating Bishop or Priest stands on the north side of the nave towards the east end ; if there is a second to take part in the service, he stands on the other side of the nave, the Deacons cluster round the Table of Prayers, the congregation stand behind them, the men in front, the women behind, or the men on the north the women on the south side.

The vestments worn by the clergy are interesting. It has been maintained that the first distinctively clerical vestments worn were the tunic and orarium for Deacons, the tunic, orarium, and pallium for Priests and Bishops, and that the earliest use of the chasuble which can be clearly shown is of the sixth century. The Nestorian clergy use the tunic, girdle, and orarium for Deacons, and the tunic, girdle, orarium and pallium for Priests and Bishops. The tunic (which they call *Soudra d'oumra*, shirt of the church) is of white linen or calico, with one or more purple and red crosses on the breast and back, the pallium, called *chadra* (tent) is of white linen or calico, with a cross at each upper angle and one on the back. The girdle (*zonara*) and orarium (*ourara*) are of narrow woven material, blue and white ; the Deacon wears the stole crossed over the right shoulder and only long enough for the ends to be tucked into the girdle ; the Priest wears it crossed over the breast, and of the same length ; the Bishop wears a broader and longer stole falling down to the ankles. But it is also remarkable that in the ordinary office for morning and evening prayer the officiating minister, be he Patriarch, Bishop, or Priest, wears no distinctively clerical vestment at all, only his ordinary out-door dress ; neither is there anything in the ordinary dress to constitute it a clerical costume ; a Priest often wears a turban of dark colour, but in other respects he dresses and carries weapons like a layman. The Deacon, reading the Evangelion, will, however, during his reading, put on a girdle and an orarium over his ordinary dress.

I conversed frequently with several of their most learned people on the question on which Nestorius was condemned by the Council of Ephesus. They define that they hold in the Unity of Christ, two natures, and two *knuma*, in one *parsopa*. They explain that *knuma* has not the same meaning as our word person, but means rather essence ; while they say that the word *parsopa* does express nearly that which we mean by person. These statements left on my mind a strong persuasion that their theologians maintained the assertion of two *knuma* as necessary to guard the truth of the whole and perfect humanity of Christ. The modern Nestorians at all events believe that there are two whole and perfect natures, the Divine and human natures, united, not by confusion of substance, but by unity of *parsopa*, in one Christ. One of their service books has the two phrases "The Divine Nature clothed itself with the human nature." "There is one Son only, not a [Divine] Son and a [human] Son, making two."—*Dr. Badger*, ii. 41.

The proceedings at Kochanes concluded with a meeting of the Patriarch, the Bishops, and some of the Patriarch's most influential advisers, in which the consultations which had been going on during the previous fortnight were recapitulated, and their conclusions put into shape. These conclusions were embodied in two documents, one from the Bishops only, the other from the people generally, both written in Syriac, which I had the honour at once to forward to the Archbishop. Their substance, I believe, will be found to correspond with a memorandum which I made during the meeting, of which the following is a copy :—

"The plan which we think best adapted to our wants, and in which we beg his Grace, the Archbishop, to help us with English clergymen to carry out, is as follows :—

"A training college with a normal school, to be established in some central place which shall be considered most convenient.

"It is hoped that in time branch establishments may be planted in various places (*e.g.*, Oroomiah, Asheetha, Mosul), and it is wished to plant one immediately in the important city of Oroomiah.

"For this purpose we ask for two experienced English

clergymen, and one medical man, and two trained school-masters.

“We are anxious to have a printing press, type, &c., that we may supply school books to the schools, and other books for the use of the people generally.

“Lastly, we beg the Church of England out of its abundance to supply our lack of means to accomplish these plans, which will be so great a blessing to our Church and nation.”

One point on which the meeting could not come to any decision was the locality in which the training college should be situated, and the question was left open for further consideration. The two great sections of the people, the mountaineers and the men of Oroomiah, are, geographically, some distance apart. The situation (at Asheetha or Julamerk) which would be most convenient to the mountaineers would be inconvenient to the Oroomians, while the situation in the city of Oroomiah would be disadvantageous to the mountain tribes. The one place which seemed to suggest itself as offering the least difficulties is the plain of Gawar. This plain lies between the mountains and Oroomiah; it is large and fertile enough to afford cheap subsistence, and high enough to be healthy in climate. When the American Missionaries of Oroomiah some years ago attempted to extend their work among the mountain tribes,* they chose this place as the site of their mission-house and school. I shall state presently the result of a visit to the place.

We resumed our journey on Wednesday, July 25th, leaving with regret the pleasant mountain valley where we had enjoyed so long a rest from travel and discomfort, and where every hour of the day had been filled with interest. Two days of pleasant travelling, through fine mountain scenery, brought us to the plain of GAWAR, a fine fertile plain about eighteen miles long from west to east, and averaging about six miles from north to south, studded

* They abandoned the place (I was told by many of the people) because the mountain tribes were unwilling to receive them, and their work consequently came to nothing.

with villages, some Nestorian, but the majority Koordish (usually the two races inhabit separate villages).

We stayed for the night at Diza, the largest village of the plain, the Bazaar or Market, and the seat of the Kaimakam (Governor), and station of the troops. It was this village the American Missionaries chose as their base of operations among the mountain tribes, and erected some buildings here for a mission house and school, which I examined with a view to the possibility of their furnishing a home for the contemplated institution. The buildings, which are in the town, consist of about thirty rooms, surrounding three courtyards, built in native style; not very good rooms, but sufficient according to native ideas to accommodate a large number of students and scholars. I think they are in substantial repair, but needing some outlay upon them. I do not like either the situation in the town or the kind of buildings, but the Americans thought them sufficient for their purpose; and if it be resolved to establish the college at Gawar, they might afford at least a temporary home for it. The whole plot of ground is about 39 yards in length, by about 30 yards in width on one side and 24 on the other.

The buildings are the property of Priest John of Diza, who would be glad to let or sell them for the purposes of a College.

Two days after we crossed the hills which divide the Turkish and Persian Empires, paying black mail for a safe conduct through them, from the Koordish tribe which makes them unsafe for travellers; and on July 30th we descended the last spur of the mountains, and entered upon the large and beautiful plain of OROOMIAH. It was a ride of five or six hours to the city. I had previously, acting on the advice given me by those who knew the customs of the country, forwarded to the Governor of Oroomiah a letter of introduction with which the Persian Ambassador in London had been good enough to furnish me, and I received a message that the Governor had appointed me a lodging, and would send some one out to meet me and conduct me to it. I was, however, quite unprepared for the kind of reception which awaited us. Some of our Nestorian friends

from the city and villages rode out as far as to the village where we had spent the previous day (Sunday) to escort us in. Others continually joined us on the road. As we approached the city we formed a large cavalcade of 200 or 300 horsemen. Outside the city we were met by a deputation consisting of the son of the Acting-Governor, the son of the Chief Military Officer, the brother of the Surperast (the Governor of the Christians), two caparisoned horses, and a train of attendants. The Nestorians of the city naturally came out in considerable numbers, the Jews formed a group on one side of the road, the people flocked to see the procession out of curiosity. In short we found ourselves the objects of a demonstration quite unexpected and quite undesired as far as I personally was concerned ; but I rejoiced in it as a demonstration likely to be useful to our Nestorian friends. They are habitually despised as a nation by the Mussulmans, their Bishops and Chiefs are accustomed to be "snubbed" by the officials. On this very occasion, when the Patriarch's invitation to the Bishops, Priests, and Maleks of Oroomiah, to meet me at Kochanes became known, the Surperast had threatened the Bishops and Maleks with fine and imprisonment if they went to Kochanes, and the common people had corporal punishment to expect. One Bishop had braved the threat, all the Maleks but one yielded to it, and some of the Priests slunk out of the city by roundabout ways. They were in considerable alarm about what would happen to them on their return, and delayed their return until they could come in my company. It was therefore a great day for the Nestorian nation when they could enter into the city bringing in a kind of triumph an English clergyman who had been sent with messages of friendly sympathy, and offers of assistance from the Archbishops of the Church of England ; one of their Bishops on each side of the Englishman, and a cavalcade of their people behind him ; received with ceremonial welcome by the government officials, and had in honour of all the people. It was a kind of Nestorian triumph.

We were taken to lodge in a house of the late Governor's ; and there for three or four days we received visits from

morning to night, and conversed with all kinds of people, and obtained all the information we could about the country and the people in general, and the Nestorians in particular.

Afterwards, the city and our lodging being unhealthy, and one of our party sharply attacked by fever, we removed six miles to the neighbouring hill of Seir (where the Americans have their summer residence), and pitched our tents and made our head-quarters there. From thence I undertook a series of visits through some of the principal Nestorian villages of the plain. In this way I endeavoured to obtain information, and form an opinion upon the condition and character of the Persian Nestorians, and their educational needs.

The plain of Oroomiah, stretching about fifty miles north and south, and the salt lake which borders it on the east, are set in a frame of mountains, on some of which patches and lines of snow are still remaining in the middle of August. The plain is very fertile, well-watered and well-wooded ; it is very beautiful now, and in spring must deserve its name of "the Paradise of Persia." It is thickly dotted over with more than 1,000 villages, of which 104 are inhabited by Nestorians.

The Nestorians of the plain differ much in character and circumstances from those of the mountains. They are a less picturesque and interesting people, more "civilized," the necessities of life are more abundant and more easily obtained in the fertile plain than in the mountains, so that they are not so poor. On the other hand the people here complain that they suffer much more oppression at the hands of their Mussulman neighbours and masters, than their brethren of the mountains.

Some of these oppressions it would be difficult to remedy. The land tenure resembles that of the feudal system of the middle ages of Europe, and gives the landlord abundant opportunities of bearing heavily on the tenant. Where the landlord is (as is universally the case here), a Mussulman and the tenant is a Christian, it is to be expected that the inferior will have to suffer many petty wrongs and vexations. Again the Central Government is comparatively feeble, and this mountain border of the kingdom seems to suffer much

from lawlessness and misrule. While we have been resident here the whole neighbourhood has been agitated by a small war between two tribes of Koords, one of them mustering 5,000 men; and I have come into personal contact with four cases of villages plundered, and men killed or wounded. There is also much oppression and extortion on the part of the Government officials, and in the collection of taxes.

Three of the grievances of which the Persian Nestorians complain are probably capable of remedy.

1. If a Christian woman should become a Mussulman, she inherits the property of her family, and this claim is stretched sometimes to the property of collateral relatives, as well as of parents. Consequently, it is not uncommon for a Christian girl to be seduced or carried off by force by a Mussulman, who marries her and thereupon claims the property of her family.

2. The evidence of a Christian is not received in a court of justice against the testimony of a Mussulman.

3. The Government is beginning to impress Christians into the military bands of the army, whereas by ancient law or custom they pay a special poll tax in consideration of being entirely exempt from military service.

The Nestorians here cling with great tenacity to their religion, and are diligent in attendance upon its outward observances, *e.g.*, there is daily morning and evening prayer in all the churches, which (at least in the evening), are regularly attended by a fair proportion of the people. Preaching here is common (general I think) on Sundays, and the people perhaps hold their religion more intelligently than their mountain brethren.

In all the 104 villages of the plain, there is perhaps not a single school open at this moment, and in the winter months the number of (Nestorian) schools is very few indeed. Yet there is a considerable desire among the people for the establishment of schools; there are a number of men qualified to teach in them; but they want some one to organize and superintend the working of a system of village schools; and I think that a clergyman and a trained schoolmaster in the city, and a little help in money, would suffice to create and carry on a system of schools all over

the plain which would do an excellent work among the people.

My report would be incomplete without some statement as to what is being done here already by foreign agencies, viz., by the French Roman Catholics and the American [Congregational] Board of Foreign Missions.

The Roman Catholic establishment consists of a Bishop, 7 French Priests and 3 native Priests, 8 Lazarists and 16 Sisters; of whom the Bishop, 4 French, and 3 native Priests, 4 Lazarists, and some Sisters, are in Oroomiah; 1 priest in Tehooma (in the mountains); and the rest in Salmast. In Oroomiah, city and plain, they have about 200 *persons* converts, in all the mountains and this plain, and Salmast, about 200 houses. They offer many advantages in the way of protection from local oppression, education, and kindness, but they seem to be making little progress among the people.

Of the American Missionaries, I desire to speak with fairness and respect, but I am very much surprised at the small number of their adherents after fifty years of work, when I am assured that not more than 300 families can be reckoned as having embraced their membership; and I am struck by the attitude taken up by many Nestorians who formerly were under their instruction and influence. I think the facts may be explained thus. The older American Missionaries here sought to do that which we are now seeking to do, to educate the people and help them to improve themselves, without trying to make proselytes and establish a separate body. They did very much for the people, and everywhere I have come upon the traces of their work, in intelligent men, who desire general education and improvements in their Church, while they still venerate and cling to that Church with its grand past history, and its claims upon their fidelity.

All the older American Missionaries are dead or gone, and within the last few years have been succeeded by younger men, who are said to pursue different measures and to have different aims. I desire to speak of these gentlemen with all fairness, and I certainly feel towards them much personal kindness and gratitude. As I approached the city

they were kind enough to send me an invitation to occupy their house in the city. They paid me a visit immediately on my arrival. It was convenient to us to pitch our tents near their house in Seir, where we had recourse to the skill of their medical member; and we received much kindness from them.

Still, it is my duty to report fairly that the present American Missionaries here, appear to me, from all I have heard of them, to hold decided nonconformist views and naturally to desire to win others to these views. Among the new steps which the American Missionaries have taken, are these :

They refuse to receive as "members" any persons who will not become total abstainers.

They refuse to baptise the children of any who are not "members."

The old American Missionaries, when they had trained a man as a preacher, procured his ordination by his Bishop; the present Missionaries have begun to procure for their preachers "ordination" at the hands of one of the *Priests* in their interests.

They are beginning to build chapels of their own, and in other ways to form a separate religious body.

The Nestorians are strongly attached to their ancient Church, and hold their distinctive Church principles with great tenacity; I think it is therefore easy to understand why many of those who were the pupils of the earlier American Missionaries are alienated from their successors, and why these seem now to be making little way among the people.

The education of the Oroomiah Nestorians is entirely in the hands of the Americans. In about a score of the larger villages where there is the best opening for schools, and where the people are desirous to have them, the Americans have (very wisely) stepped in and offered their aid. I believe they offer to find the teacher and his stipend, if the village will do all the rest. These schools are open only in the winter months. The Nestorians who are alienated from the present American Missionaries, are naturally unwilling to leave the education of the children in their hands.

On the eve of my departure from Seir, two members of the American Mission, Mr. Labrie and Mr. Whipple, paid me a visit and had a long conversation. First they gently deprecated interference with the work they had been carrying on for more than forty years. It was easy to reply that if we came, it would be on the repeated invitation of the Nestorian Church (as represented by all its Bishops, and nearly all its clergy, and its chief men), which of course had a right to seek for counsel and assistance from the English Church; that it was natural that they should seek assistance from *us*, and that *we* should afford it, seeing the many reasons there were why they should feel special confidence in us, and we a special interest in them. Then the Missionaries sought my concurrence in the outlines of an arrangement between the English and the American agencies, *e.g.*, that we should not establish a school in villages where they already had one, or afford inducements to their agents to enter into our service. I replied that my mission was simply one of inquiry, and that I had no authority to enter into any such arrangements. On being pressed to give some indication of the course likely to be taken by any English clergyman who might be sent out, I very carefully abstained from saying anything which could possibly embarrass the future. My belief is, that the people of the villages where there are already schools, will at once seek to put them under English control, and that a considerable number of those who have formed both the American and the Papal connexions will return to their own Church.

I made inquiries both in the mountains and in Oroomiah as to the existence of ancient MSS. Since Beder Khan Beg 30 years ago sought out the Nestorian books and destroyed them, there are comparatively few left in the country. Of these the majority are not the property of private individuals, but of the churches. Since some of them have been purchased by Europeans, the people have formed a high estimate of their pecuniary value, and I was unable to make any purchases. Rabban Jona, the most learned man of the nation, told me of the oldest MSS. with which he was acquainted, of which the following is a memorandum :—

Two Histories of St. Anthony, by Palladius, both of 7th or 8th century. One belonging to a church in Tyari, the other to a church in Jelu; both at present in the custody of Rabban Jona.

A New Testament (Peshito version) of the 7th century, in the church of Schwaoota, Baz.

A MS. of the Four Gospels, of the 2nd century (?), which Mr. Taylor, the consul of Erzeroum, took to England.

A MS. of the Prayers of the Nestorian Church, of the 10th century, in the church of Argil, Baz.

MSS. chiefly theological, of the 12th and 13th centuries, are not infrequent.

A MS. Prayer-Book in the possession of Mar Johanan, at Gaviland, of about the 12th century (Shamasha Joan, of Oroomiah, tells me) is an evidence that the later books have been somewhat interpolated.

An historical book in three parts, (1) The History of the Kingdom from Nebuchadnezzar; (2) Of the Nations and Countries; (3) Of the Priesthood, brought down to the middle of the 17th century, is in the possession of the Patriarch of the Jacobites.

The *modern* Nestorian MSS. are very fine and interesting. They retain all the characteristics of MSS. of the 7th or 8th centuries, the fine large characters and the Byzantine style or ornamentation. There are a number of Scribes at Ashetha, a cousin of the Patriarch at Kochanes also, who write and illuminate in this antique style.

When I suggested that S.P.C.K. might be willing to print some books for them for Educational use, I was met by the request that we should rather send them out a printing press and other requisites for printing for themselves.

On Tuesday, August 14th, we started from the plain of Oroomiah on our journey to Tabreez. We had consented to go viâ Tabreez, though a little out of our way, in the hope that we might find the new English Consul arrived there; and five of the chief Nestorians of Oroomiah begged to be allowed to accompany us thither, having business in which they sought the Consul's assistance. We arrived at TABREEZ on Saturday, August 17th, and these few days spent in the constant society of Nestorians, and living and travelling

exactly as they do, has not been the least instructive part of our intercourse with them.

On our arrival at Tabreez we found that the English Consul had not yet arrived ; the French Consul acting for him declined to enter into the matters which I desired to lay before him ; so that the object of our detour by Tabreez was lost. We took up our quarters in a couple of rooms of the British Consulate, and found lodging for our Nestorian friends in the town. Received a polite message and present of sweetmeats from the Governor, but were obliged to decline his offer of a visit on the following day.

On Wednesday, August 21st, we started on our return journey viâ TIFLIS. In the town we found a considerable Nestorian population. The poorer Nestorians go in large numbers to Russia, much as the Irish used to come to England at harvest-time, in search of work ; and some of them settle in Russia ; about Eriwan, for example, there are two or three Nestorian villages, and about Tiflis others. These settled Nestorians have for the most part conformed to the Russian Church.

Tiflis is the centre of the floating Nestorian population. Here I was told there are as many as 5,000 of them, chiefly sojourners of the poorest class, who stay six months, a year, two years, and then return to Oroomiah and Koordistan ; but some have settled here, and some of these are in a higher social position, *e.g.* merchants in the bazaar, etc. I made the acquaintance of some of these Tiflis Nestorians, and found that they had lately formed a committee for the purpose of establishing here some kind of training college in which promising young Nestorians might receive the earlier part of their education, thence be transferred to Europe for some years, and then return as teachers of their own countrymen. They purposed to send agents over Russia and Europe to collect the funds necessary for the establishment and maintenance of this scheme. The committee was good enough to hold a special meeting to hear a report from me of the object and results of my journey. I ventured also to suggest what seemed to me the objections to their plan in any case, and the special objections to their prosecuting it in the event of a training

college being established in Koordistan. I understood them in reply to express gratitude at the prospect of the establishment in Koordistan of such an institution as they had been contemplating, and a resolution to suspend all further action with respect to their own plans, and a willingness to give what aid they could in support of those which their people generally had adopted.

At CONSTANTINOPLE, where we arrived on the 7th September, I had an interview with the Rev. Mr. Curtis (at Mr. Bullock's suggestion) and discussed with him the possibility of making the school at that place available in aid of Nestorian education. I expressed a strong opinion, and I understood Mr. Curtis to concur in it, that young men to be trained to work among their countrymen were often unfitted for such a future by a few years' residence under European influences, and that it would be better that Nestorian young men intended to be schoolmasters, should be educated in the contemplated training college among their own people.

The conclusions to which I have been brought are briefly these :—

The Nestorian people are a fine race of people, of a natural intelligence and a moral character which afford abundant promise that anything which your Grace may be pleased to do to help them to educate and elevate themselves (and then perhaps as a consequence to introduce reforms into their Church) will be received with gratitude, will be met by local effort, and will produce great and good results.

I think the plans which they have suggested (see page 20) are suited to their circumstances, and I hope that it will be possible to carry them out without curtailment. I suppose that about 2,000*l.* a year would be barely sufficient for this purpose. I suppose that the two Societies, S.P.G. and S.P.C.K., would probably, at your Grace's request, give 500*l.* each for some years, and that the remainder could be raised by the usual appeals to the Church.

I beg to suggest that the head of the Mission should be not merely a respectable clergyman, or a fair tutor, but that he should be a man of exceptional ability, qualified to act prudently in the political relations in which he will find

himself, and capable of promoting tenderly and wisely the numerous reforms needed in this ancient Christian body.

I beg to call special attention to the present position of the "Chaldean" portion of the Nestorian people. They have always been uneasy and unsettled in their relations with Rome. They have continually resisted the attempts which have been made to induce them to abandon their own ancient customs and conform to those of Rome, and have from time to time threatened to resume their independence. The Chaldean Patriarch and a considerable number of his clergy and people have refused to accept the Infallibility dogma, and there is, I am told, a strong disposition at the present time among them to break openly with Rome. An able English clergyman at Mosul just now might perhaps exercise a considerable influence upon the course of events.

I beg also to be allowed to point out that throughout those parts of the East which I visited, among Armenians, Jacobites, Nestorians, and "Protestants," there was a general disposition, more or less pronounced, to look to the Church of England for sympathy and help. I submit that it is our duty not only to deliver these Eastern Christians from oppression, but also to respond to their desire for aid in the improvement of their system of education, and for counsel and encouragement in the direction of religious reforms and Church revival.

From a Missionary point of view, it is worth while to consider that the Christianity which the Mohammedans of Eastern Europe and Western Asia see and know is that of these Eastern Churches, and that to elevate these Churches to a higher educational and religious standard cannot but have its effect upon the non-Christian populations in contact with them. The Nestorians used to be an energetic, enterprising Missionary Church, which carried the Gospel into the wilds of Tartary and Tibet, and into China, and as far south as the coast of Coromandel and Ceylon. I was struck with the frequency with which the Nestorians mentioned to me as an inducement to England to help them, that they were still willing and desirous to preach the Gospel again in these countries of the further East.

I submit that in the present attitude of the affairs of the Eastern Christians, the presence here and there among them of well-read, sensible English clergymen would be productive of great advantage to the cause of Christ ; and that it might be desirable for the Church to endeavour to induce Government to appoint a certain number of Consular Chaplains, not only for direct ministrations to English people living in the East, but for this indirect purpose of giving "aid and comfort" to the Eastern Churches.

I beg to express my feeling that, situated as we English Christians are on the hither side of the Western Continent, the vast proximate bulk of the Patriarchate of the West has almost prevented us from catching sight of the other great Patriarchates of the East ; that the existence and history of these other Patriarchates, which are as ancient as that of Rome, and which never for a moment have yielded to her claims, are an invaluable evidence of the historical falsity of those claims ; and that it is our policy to give these Eastern Churches countenance and support, and to make their history popularly known.

EDWARD L. CUTTS.

APPENDIX A.

STATISTICS OF THE NESTORIAN DIOCESES.

Diocese and Bishop.	No. of Churches.	No. of Priests.	No. of Nestorian Families.	Diocese and Bishop.	No. of Churches.	No. of Priests.	No. of Nestorian Families.
Diocese of Mar Shimoon the Patriarch ...)	88	81	2,274	Diocese of Mar Hnan-Jsu the Metropolitan and his Suffragans ...)	43	36	1,067
Diocese of Mar Sergees of Jelu	38	37	1,650	Diocese of Mar Johanan	23	22	972
Diocese of Mar Sleewa of Gawar.....)	56	43	1,497	Diocese of Mar Johnan	2	1	290
				Diocese of Mar Goriel..	40	28	2,888
					290	248	10,638

THE European reckoning is five to a family; but among the Nestorians the married sons of a family often continue to reside in their father's house, and the average number of a family will be more than five. Ainsworth (*Travels in Syria, &c.*) reckons the number at eight; I tested the number in several large groups of my visitors, and should be inclined to put it at seven or eight. Taking seven as the number, those 10,638 families would give a population of 74,466, exclusive of the "Chaldean" part of the nation.

It will interest some to see, in the following summary of the Dedications of the Churches who are the popular Saints of the Nestorian calendar, and the degree of their popularity.

THERE ARE CHURCHES DEDICATED TO

Mar Gewer	63	Mar Daoud	1
Mart Mariam	61	Serp* Zeruanda	2
Mar Kuriakus	26	Rabban Pithun	1
Mar Yohannan	13	Mar Kanania	1
Mar Moses	2	Mar Mikael	1
Beni Shmoon	8	Mar Aziza	1
Rabban Yacoub	1	Mar Abdishu	1
Rabban Sada	1	Mar Yusuf	2
Mar Saba	5	Rabban Bar Somuro	1
Mar Shimoon	9	Mar Thoma	4
Mar Sarapion	1	Mar Be-Isu	1
Mar Burur	7	Mar Karde	1
Mar Isak	1	Mar Talai	1
Mar Ouraham	3	Mar Schoona	2
Mar Nathaniel	1	Mar Isu	1
Kadishta	1	Mar Od Isu	3
Mar Serghees	5	Mar Heskiel	1
Raban Maraziz	1	Mar Johnan	2
Rabban Barburatu	1	Mar Daniel	1
Mar Mari	1	Mar Sor Isu	4
Mar Addi	2	Mar Goriel	3
Mar Shalita	12	Matacha Goriel in Knania	1
Mar Mastreena	2	Mar Zeia	1
Mar Yacoub	2	Petrus Poulis	1
Mar Hanania	1	Mar Aura	1
Mar Stepanus	7	?	16
Mar Siewa	4		

* Serp in Armenian = Saint.

APPENDIX B.

THE APPEAL FROM THE NESTORIANS.

WITHIN the last ten years numerous appeals from the Nestorians have been received by the Archbishops of Canterbury. The most complete statement of their condition and their wishes is found in a letter addressed in 1867 to the Archbishop of Canterbury and the Bishop of London, and sent from the Patriarch, Bishops, Clergy and Laity, through Mr. C. A. Rassam, British Consul at Mosul. The entire document may be found in the *Colonial Church*

Chronicle for 1868, pp. 134-137. The following extracts will show the nature of its contents :—

“To the most revered and zealous Fathers, the elect of the Holy Ghost the holy ministers, elect primates, orthodox patriarchs, watchful shepherds, the Archbishop of Canterbury and the Right Reverend the Bishop of London, who follow after the life of the Crucified One which leads to heaven, and who dwell in perfect peace and security within the dominions of her glorious Majesty, the most excellent Queen Victoria :

“We desire to represent to you our abject condition, our spiritual destitution, and our lack of the means of instruction, trusting that you may condescend to listen to the appeal, and to relieve our necessities for Christ’s sake. In so doing, we take the liberty of submitting to you the four principal causes which have reduced our community to its present low condition, and which, moreover, threaten its existence.

“First, you are undoubtedly well acquainted with the past history of our community. At the beginning it was highly flourishing and continued to prosper for many generations. . . . At length the Eastern Mohammed, assailed it in front, and the Western Mohammed, that is, the Pope, assailed it from behind and left it prostrate. The former devoured its outward substance, and the latter its internal economy, and both gloated over its misery. . . .

“The second cause of our present abject condition is the spiritual ignorance prevailing among our people. . . .

“The third cause is the deplorable decay of learning among us. Our ancient books have been destroyed, and we have no scribes or printing presses to replace them ; no schools wherein to educate our youth. Our old seminaries have either been taken from us, or have become the resort of the vain and the wicked. The learned have perished from amongst us, and no students are rising up to fill their places. . . .

“The fourth cause is our isolated and forlorn condition. The people of Israel, after a captivity of seventy years, were restored to their own land ; but our captivity has lasted 700

years, and yet no one has remembered us ; and now we would lift up our eyes unto the hills, hoping that help may come. But if we look to the hills of Russia, we discover that they are covered with images and idols ; if to those of Rome, we see [the Western] Mohammed holding sway there ; if to those of America, the prospect does not suit our views, neither is it adapted to our wants. . . . Our people, moreover, are not well affected towards their peculiar tenets. But in looking to England we are all of one mind, and find comfort and hope in the anticipation of receiving succour from the great City of London. Hence we implore the Lord Jesus Christ, and cast ourselves at your feet who are His disciples, beseeching you to compassionate the condition of our people, who are wandering over our mountains like sheep without a shepherd. . . .”

APPENDIX C.

INSTRUCTIONS GIVEN TO THE REV. E. L. CUTTS, IN
APRIL 1876.

THE Archbishop of Canterbury requested the *Society for the Propagation of the Gospel* and the *Society for Promoting Christian Knowledge* to supply the necessary funds for the journey of Commissioners, to be deputed by His Grace to visit the Assyrian Christians. The two Societies willingly agreed, as they had on a similar occasion in 1842, to place a sufficient sum at His Grace's disposal. Soon afterwards, the Rev. E. L. Cutts, Vicar of Holy Trinity, Haverstock Hill, London, was appointed by the Archbishop, and left England, accompanied by Mr. W. H. Cutts, and by a Nestorian Deacon, George, in April 1876. Mr. Cutts's instructions were as follows :—

1. To testify to the Patriarchs, Mar Shimun and Mar Ignatius, and the Bishops and Clergy of Kurdistan, Chaldæa, and Mesopotamia, the good-will of our Church towards them, and the desire which is felt in England to see their

Churches restored to a flourishing condition as branches of the True Vine ; taking care to explain to them the doctrine and discipline of the Church of England, and to assure them that she claims no jurisdiction or authority over them or over any of the Churches of the East.

2. To inquire what assistance could be given to the Patriarch, Bishops, and Clergy in the work of education, and to consider and report in detail what steps could be taken with their approval and co-operation in the improvement of existing schools, and the establishment of new ones, and in the elevation of the condition of the people generally.

3. To make distinct inquiries as to their wants in regard to Holy Scriptures in the vernacular tongue, and in regard to educational books and appliances.

4. To make inquiries as to any manuscripts in the possession of the people which may be of theological or historical value.

5. To make inquiries as to the state and condition of the Churches in Chaldæa, Kurdistan, and Mesopotamia, their prospects, and their relations with other Christian communities.

6. To report on these subjects to the Archbishops of Canterbury and York.

APPENDIX D.

THE NESTORIANISM OF THE ASSYRIAN CHRISTIANS.

THE Rev. Dr. Badger, who was deputed by Archbishop Howley and Bishop Blomfield to visit the Nestorians in 1842, and whose intimate and profound acquaintance with the language, tenets, and character of these people is well-known, bears this testimony in a paper read at the Church Conference, Liverpool, 1869, and printed in the *Colonial Church Chronicle* for 1869, page 416, &c.

“We should bear in mind when approaching the subject of Nestorianism, that [the great opponent of Nestorius],

Cyril had, as Hooker says, 'avouched' in his writings against the Arians, that 'the Word, or Wisdom of God, hath but one nature, which is eternal, and whereunto He assumed flesh;' which declaration, although not so meant, was 'in process of time so taken, as though it had been his drift to teach that even as in the body and soul, so in Christ, God and man made but *one nature*,'¹—an error which was subsequently condemned by the Council of Chalcedon. Bearing these things in mind, and also the different uses which conflicting theologians had made of the almost cognate terms *οὐσία* and *ὑποστάσις*, there is *à priori* ground for believing that Nestorius's formula of 'two natures and two *ὑποστάσεις*' in Christ was designed to combat the fearful error, which obtained so extensively afterwards, of the confusion of the Divine and human natures in our Blessed Lord. Nestorius denied to the last that he held two *distinct* persons in Christ; and Besnage, La Croze, Thomas à Jesu, and Mosheim, have defended him against the charge of heresy.

"But the question which more immediately concerns us is, whether the so-called Nestorians of the present day hold the heresy attributed to Nestorius? My own solemn conviction, after a careful study of their standard theology, is that they do not. Fortunately, some of the most eminent divines have come to the same conclusion, since even Assemani, as Gibbon justly remarks, 'can *hardly* discern the guilt and error of the Nestorians;'² and our own learned Richard Field, writing two centuries and a half ago, says:— 'But they that are now named Nestorians acknowledge that Christ was perfect God and perfect man from the first moment of His conception, and that Mary may rightly be said to be the mother of the Son of God, or of the Eternal Word, but think it not fit to call her the Mother of God, lest they might be thought to imagine that she conceived and bare the Divine nature of the three Persons—the name of God containing Father, Son, and Holy Ghost.'³ (That, I beg to remark by the way, is the main argument of the so-called Nestorians against the use of the word *θεοτόκος*, which, ren-

¹ Book v. chap. 52.

² *Decline and Fall*, chap. 47, note.

³ *Of the Church*, Book III. chap. 1.

dered in Syriac into 'Mother of God,' is much stronger than the Greek title, or its Latin equivalent *Deipara*, implying that the Blessed Virgin was as much the parent of the Divinity as of the humanity of Christ.) Field then goes on to say:—"Neither do these Christians so say there are two persons in Christ, as if the human nature did actually exist in itself, but only to imply that there is a potential aptness in it so to exist, if it were left unto itself. Yet the form of words which they use is not to be allowed, for it savoureth of heresy, and took beginning from heresy.' Therein, also, I fully concur with the profound divine, and I have every reason to believe that in the event of any response on our part to their overtures for intercommunion with us, the so-called Nestorians would forego their present formula, and adopt that of the Council of Ephesus."

